THE WEAKNESS OF George Keith's REASONS FOR Renouncing *Quakerism*, AND Entering into Communion WITH THE Church of *England*, &c.

Manifested, and Replied to.

By JOHN FEILD.

2 Tim 3. 13. *Evil Men and Seducers wax worse and worse, deceiving and being deceived.*

Psalm 7. 9. *Oh let the Wickedness of the Wicked come to an end.*

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REASONS

FOR

RENOUNCING

AND

ENTERING INTO COMMUNION

WITH THE

CHURCH OF ENGLAND, &c.

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The Weakneſs of *George Keith*'s Reaſons, for Renouncing *Quakeriſm*, &c. Replied to.

BY Vertue of a Goſpel-Precept, we are injoyned to contend earneſtly for the Faith which was once delivered unto the Saints: And we have cauſe to Believe, and be Comforted, in the Experience of what our Lord Jeſus Chriſt hath ſaid, *Bleſſed are ye, when Men ſhall Revile you, and perſecute you; and ſhall ſay all manner of Evil againſt you falſly for my ſake.* And ſurely I may conclude, there never was a People, in any Age, ſince the Apoſtles days, that have been more Reviled, than the Deſpiſed People called *Quakers*; nor Perſecuted by Tongue and Pen, more than they: What manner of Evil can be named, which ſome Prieſts and Enemies to the Truth, and Envious Apoſtates, have not ſaid, Reviled and Perſecuted them with, rendering them ſometimes *Crafty Knaves* and *Jeſuits*; other times *Silly Ignorant* and *Illiterate Perſons:* Another time they are *Upright* enough in their *Intentions*, and yet they are termed *Cheats* and *Impoſtors*. Again, ſaith one, Who but the *Quakers*, amongſt their Neighbours, for *Godly Men*, and *Upright Dealers?* And what confirms it, is, a *Conſtant Care* to abſtain from *Vain Oaths*, and *Idle Expreſſions*. Another cries out, They are a *Vile Abominable Curſed Blaſphemous Sect*: And yet comes another, and ſaith, The *Quakers* of this *Generation* are *Orthodox*: And another cries out, they are guilty of *Vile* and *Groſs Errors* and *Hereſies*. Again one ſaith, They are far from the *Pride* and *Flattery* of the *World*; and their *Dreſs is Mean and Humble, ſuch as become the Pure in Heart.* And yet ſays another, *They are Proud, Haughty and High-minded, and fitted for Monkery, with all the tendency of Habit, Behaviour, Sullenneſs and Ignorance; Regardable for their Politicks, Crafty in their Council, yet fooliſh and poor ignorant Souls.* Matt. 5. 11.

Surely, if thoſe People were bleſſed, as *Chriſt* our Lord ſaid, that *Men ſaid all manner of Evil againſt them falſly for his ſake*; the *Quakers* have right to be Partakers of that Bleſſing, and cauſe to *Rejoyce*, and be *exceeding Glad*, and to hope their Reward in Heaven will be great; for ſo Perſecuted they the *Prophets* which were before them. But he that knew all things, and what was done to the *Green Tree*, ſaid to the *Branches*, and thoſe that were his *little Flock*, *Fear not, for it is your Father's good Pleaſure to give you a Kingdom:* Altho' they that were the *Sheep of his Paſture*, and *Flock of his Inheritance*, were accounted *Illiterate*, called *Accurſed, and knew not the Law*; *a Sect almoſt every where ſpoken againſt*; their way counted *Hereſie*; and altho' they held the *Truth*, (as it is in *Jeſus*) were accounted *Deceivers*, yet *True*; *Turners of the World up-ſide down*; and ſaid to be *Movers of Sedition*, yet *Peaceable*: And ſuch that *ſought the good of all*; and would that *Prayers and Supplications ſhould be put up for all Men, for Kings, and thoſe that are in Authority, that they might live a Peaceable and a godly Life, in all Honeſty*; which is the *Prayers* and *Practice* of that *Deſpiſed, Reviled, Reſyted*, and *Falſly Accuſed People*, called *Quakers*; notwithſtanding the *Rage* of Luke 12. 32.

their *Adverſaries*, and *Enmity* of *Judas*'s, that have *betrayed* their *Lord*, and would have *Coertion* Exerciſed againſt them that continue to be his *Followers*: And thoſe that are like *Balaam*, that loved the *Wages of Unrighteouſneſs*; or *Demas*, that *forſook the Faith*, and *embraced this preſent World*; or *Alexander* the *Copper-ſmith*, that did the *Apoſtles* much harm; or *Demetrius*, that would ſtir up thoſe of his Craft, crying out, *It is in Danger*. But I am not willing longer to detain thee, I ſhall proceed to what that *Unreaſonable Man* G. K. calls *Reaſons for leaving Quakeriſm*, as he terms our *Holy and Chriſtian Profeſſion*.

Page 4. He ſaith, He hath *Inoffenſively* aſſociated with the *Quakers* (above Thirty 'Years)— in *Seducing* ſo many Well-meaning Souls into Principles and Pra-'ctices, that border upon Death and Deſtruction——Again, I having totally 'Renounced all their Errors, Deſerted their Meetings, and by Impoſition of 'Holy Hands, entered upon the Miniſtry in the Church of *England*, anſwer 'ſome Objections and Calumnies that the *Quakers* have made upon my Change;

Page 5. 'and ſhew my Reaſons for which I left them,—to oppoſe the ſpreading Gan-'grene of their Vile Errors.

Page 6. 'But the great Argument that they make of my Inſincerity, is, my having 'been formerly ſo long among them, and yet never, till of late, pretended 'to know that they held ſuch groſs Errors, that I now accuſe them of.

Reply. Let me now enquire how theſe things can be true, that the *Quakers* Seduced many Well-meaning People into Principles and Practices that Border upon Death and Deſtruction; and what they were, and what Principles or Errors he hath Renounced, and the ſpreading Gangrene of them, ſeeing he ſaith,

Page 9. 'As Idle, Impertinent and Vain, is their Arguing, that 'twas very unlikely, 'that living Thirty Years among them, I could be ignorant of their Principles,—

Page 10. 'when it is well known to all the World they have none.

Reply. Did the *Quakers*, that have no Principles, Seduce Well-meaning People into Principles and Practices that Border upon Death and Deſtruction? And could they be Erroneous in their Principles, and he Renounce them, when they have none? Was there any Danger of the *Spreading Gangrene* of their Principles, that have none to ſpread? And did he live among a People Thirty Years, and defend their Principles, that had no Principles?

Ibid. Again he ſaith, 'Without a Miracle, 'tis impoſſible to know what their 'Principles are.

Reply. What then, have they Principles, of whom he ſaith, *It's well known to all the World they have none?* Then let him tell, by what Miracle, and by whom wrought, was that by which *G. K.* came to know the *Quakers Principles*, that have none.

Ibid. But he ſaith, 'A Weather-cock is not more variable in its Motion, than the '*Quakers* are Dexterous in Shifting their Opinions through all the Parts of the 'Compaſs.

Reply. Now whether the *Quakers* are more Dexterous in Shifting their *Opinions* or *Principles* (that have no *Principles*, as *G. K.* ſaith) or he, let the Sober and Wiſe, Judge; and who are moſt like the Weather-cock,

But

But there is one thing that *G. K.* would fain know, and therefore I think to proceed to that: He ſaith, 'The *Quakers* object, That I have formerly Defended 'the *Quakers Principles*; I would fain know what *Principles* they mean. (Very proper and neceſſary indeed to know, ſeeing he hath affirmed) 'It's well 'known to all the World they have none. (But he proceeds, and asks) Whe- 'ther they relate to the *Fundamentals of Religion* (another neceſſary Queſtion;) 'and if ſo, let them name them, that I may give the World ſatisfaction, by 'confeſſing my Fault; or juſtifie my ſelf, where I am falſly accuſed. P. 7

Reply. To anſwer *G. K*'s longing Deſire, what *Principles* we mean; I Anſwer, the *Principles* following, held and profeſſed by the People called *Quakers*; which now he ſaith, in his *Reaſons for Leaving the Quakers*, 'Is well 'known to all the World, have **none.**

But ſee the 12th Section of his Book, Intituled, *Quakeriſm no Popery*; where, '*The Doctrine* (as held by the *Quakers*) *of the Three that bear Record in* '*Heaven, Father, Son* and *Spirit*, are Defended: And that theſe *Three* are *One*, '(according to the *Scriptures*;) and the *Papiſts*, and his *now Brethren*, are com- 'pared together: And it's ſaid, they agree as to their *Notions* and *Diſtinctions* 'of *Trinity* and *Perſons*; which, it's truly ſaid, the *Quakers* deny the *School-Mens* '*Uncertain Notions, and Unſcriptural Terms of Trinity and Perſons.*

And if now a Confeſſion by the *Quakers*, to this *Truth*, in Expreſs Scripture Terms, will not ſerve, let him advance what Reaſons he can, to Refute what he ſaid on this Article, in his *Serious Appeal*, p. 2, 3. and the Book afore-quoted.

2*dly.* And alſo therein is defended this, 'That there is a *Saving, Evangelical*, '*Supernatural Light* in **all** Men, by which they may be Saved, without the uſe 'of other Means, if God neceſſarily Abſtract them from them: Denying that 'ſuch as have not the Scriptures, or ſome to Preach to them, or Baptize 'them, *&c.* muſt of neceſſity Periſh, unleſs the Lord make uſe of ſome Ex- 'traordinary Means: And therein his preſent Brethren are compared to the 'Papiſts, for affirming the contrary. And *G. K.* hath now joyned with them that ſay, *The Light within is a meer Cheat, and grand Impoſture, but a Spark from the Devil's Forge, and a Whimſical Witneſs fetch'd from* Terra Incognita. See the three *Norfolk* Rectors Book, Intituled, *The Principles*, &c. p. 6 and 57. And a Book written by a Prieſt, called *Remarks*, p. 19, 23.

3*dly.* And in the ſaid Book, *Quakeriſm no Popery*, is this defended, *viz.* 'That '*Humane Learning*, and *Natural Parts*, are not more *Eſſential Qualifications* to '*Miniſters* and *Preachers*, than the *Grace of God:* And that Men may not be *True* '*Miniſters* without the *Grace of God*, but without the other.

G. K. hath now joyned with thoſe that ſay, *They may be True Shepherds in relation to their Flocks; tho' in relation to God they may be Wolves.* See p. 17. of the foreſaid Rectors Book.

4*thly.* And in the ſaid Book of *G. K*'s, the *Quakers* are defended againſt thoſe that affirm, 'The Power of their Miniſtry by an Outward Succeſſion; together 'with the uſe of Outward Ordination: And their Judging that ſufficient to 'Conſtitute a Miniſter, tho' he want an Inward Call from *God's Spirit*; and

'your reckoning People are obliged to hear them, and look upon them as 'Miniſters, becauſe of their Outward Formality of Ordination, without 'queſtioning their Inward Call is denied.

But now as *G. K.* ſaith, 'By the Impoſition of Holy Hands, he is 'entered upon the Miniſtry in the Church of *England*; *whom he hath termed* 'to be ſuch Men, that are generally void of all Senſe and Feeling of God; 'that have, in the Blindneſs of their Minds, and in the Wiſdom from be-'low, that is *Carnal*, *Earthly* and *Deviliſh*, Formed and Invented Perverſe 'Doctrine, for their own *Gains* and *Ends*; and renders the *Members* of the 'National Churches, a Mixed Confuſed Rabble of Godleſs *Atheiſts*; and 'cryed againſt their *Philoſophy*, and their *Univerſities*, calling them the 'Stews of Antichriſt, out of which comes their Profane Scandalous *Miniſtry* '(of which he is now one) and that they will conſiſt of Ungodly Men; 'the *Wicked* being preferred by the *Wicked*; and ſo he is preferred 'among the reſt.

ſtor. r. p. 125 He ſaith, 'Are not theſe called *Teachers* of the *Man-made* **Miniſtry** 'Ambitious? Have not ſome of the *Clergy* greater *Titles* now, than the *Rabbies* 'had of old? As *Your Grace*, *Your Holineſs*, *Moſt Reverend Father in God*, &c. And ty Caſt p. 40, *G. K.* ſaith, 'The *Teachers* have been generally, and for the **moſt** part, Self-'ſeeking, Worldly-minded and Covetous Men, who loved Pleaſures and 'Riches, more than God. And this, ſaith he, the Magiſtrates did well 'know, and ſaw the beſt way to prevent them, was, to **Bribe** them with 'Augmentations and Benefices.

id. p. 36. 'I cannot, ſays he, in the leaſt acknowledge—that ever any *National* 'Church can be a *True Church of Chriſt*—is always a *Perſecuting Church* (it is in 'her very Nature.) So it muſt always be exceeding *Hypocritical*, ſeeing it 'begetteth Thouſands to be its Children and Members, by the **meer** Will and 'Power of Man, which only makes *Hypocrites*: Is not this the way that *George Keith* became one?

And if he ſhould ſay he Retracts, let him alſo prove the contrary, by as ſtrong *Arguments*, and in expreſs Scripture-words, if he can; and not think it's enough for him only to ſay, *I Retract*, but diſprove them in every part.

ſh, 12. *Fifthly*, And in the Book *Quakeriſm no Popery*, the *Quakers* are defended, in 'Denying that the Clergy ought to be a *Diſtinct ſort of Perſons*, diſtinguiſhed 'from the reſt of the People by their *Black Coats*; and are ſaid to agree with 'the *Papiſts* in affirming the contrary. And now is he not become ſuch an one, and agrees with the *Papiſts*? Let him prove this, ſo directly oppoſed, by expreſs and plain Scripture.

Sixthly. And in the ſaid Book, *Quakeriſm no Popery*, the *Quakers* are defended, in aſſerting, 'That their *Preachers ought to Wait, to Speak*, as the *Spirit gave them* 'Utterance: But now, when the *Bell* Ringeth, he can go and *Repeat* over be-'fore the People, as the *School-boys* do their *Leſſons*.

Seventhly. And in the aforeſaid Book, the *Quakers* are defended, in denying 'that Preachers ought to have a *ſet Limited Hire*; and are Juſtified in their

'ſaying,

'saying, they ought or might supply their Wants with their Hands, as did 'the honest Apostle *Paul*; and not sit at Ease, and feed of the Fat.

But now he may be willing to have such a Hire, and to feed of the Fat, if he could get it.

Eighthly. Also in the said Book, the *Quakers* are defended, in affirming, 'That all Ministers are alike; and that there ought not to be *Diocesan Bishops* 'over the rest, whom Men must call *My Lord*: And it's said, They agreed 'with the *Papists*; and doth not he so now?

Ninthly. And the *Quakers* are defended, in denying, 'That *Water-Baptism* 'is the *Baptism of Christ*, and a *Standing Ordinance* in the *Church of Christ*; and , in denying *Infant-Sprinkling* is an *Ordinance* of the *Gospel*.

And he hath asserted, 'That they that do it by a bare Imitation, or a meer 'pretended Call, it is great *Presumption*, yea, *Superstition*; and that they can- 'not prove their Call thereto, to be either Mediate or Immediate: And to 'call that a Command of God, saith he, which he hath given **no Command** 'to Practice, is to set up the *Precepts* of Men, in the room of God's *Command-* 'ments, as the *Pharisees* did of old, and is *taking his Name in vain*, for which 'he will not hold them Guiltless. *Ind. Vis.* p. 182.

Very many Instances may be brought, of his vindicating the Doctrines they hold, not only in the Points above-mentioned, but concerning Infallibility, *Christ's* coming to *Judgment*, the *Holy Scripture* being of *Divine Authority*; *Christ* and his *Blood*, *Justification*, the *Rule of Faith*, the *Supper of the Lord*, the *Resurrection*, *Heaven*, *Hell*, and doing Servile Works on the *First-day*; concerning the *Sabbath*, and the *Preachers* and *Publishers* of our *Faith*, &c. And how he hath affirmed, upon his own knowledge, after long Experience, and Conversing with the most Eminent among us.

That it never hath been *Proved*, nor **never** Will, 'That the *Religion* Pro- 'fessed by the *Sincere* and *Faithful People* called *Quakers*, is either *Paganism*, or **any** other thing than **Real Christianity**. Altho' he hath since had the Con- fidence, to affirm the *Quakers Apostates* and *Heathens*, *Heretieks* and *Blasphemers*: And since that, speaks so well for himself, as to say, that he *was a Christian whilst a Quaker*, *Orthodox and Sound in the Fundamentals of Christianity*; *and now thinks himself a* **Weak Christian**. But indeed his *Uncharitableness* bespeaks so little of *Christianity*, that it may be questioned by the Truly Sober, Wise and Considerate, whether he is guided by a *Christian Spirit*: And if any *Judge* him so to be, his *Envy*, *Passion*, *Pride* and *Conceitedness*, will, I think, evidently demonstrate the *Contrary*. *Preface of Serious Appeal.*

Howbeit, Let all remember this also, that in the 12th Section of *Quakerism* 'no Popery, by *G. K.* the *Quakers* are defended, in denying the *Bloody Anti-* 'christian Tenet of *Persecution*; and that the *Civil Magistrate* may lawfully 'Kill, *Banish*, *Imprison* and *Poin'd* Men, for their *Opinions* in Matters of *Wor-* 'ship and *Doctrine*; and that it is not lawful for *Christians* to *Fight*, and *Kill* 'one another in *Fighting*; nor to *Swear*: And that it is not lawful for Men to 'Kneel, *Bow*, and take off their Hats one to another; and using *Vain Titles*, 'Complements and Cringings, &c.

But

But now doth he not use his Endeavours to Incense, or stir up, the *Civil Magistrates* to **Persecution**, by rendering the *Quakers Hereticks*, *Blasphemers*, *Heathens*, *Deists*, &c. And cannot he now *Swear*, *Kneel*, *Bow*, *Take off his Hat*, use *Vain Complements* and *Cringings*, &c. And he may now plead, if he please, for what he once also denied, *Gaming*, *Sporting*, *Playing*, *Dancings*, *Singings*, *Actings of Comedies*, *using Lace*, *Ribbands*, *Plaiting the Hair*, *and such other Superfluities*.

And thus I have given him some Return to what he would fain know, and he may, if he please, give the World Satisfaction, by Confessing and forsaking his Fault; and a through Confutation of all his Arguments; and not only say he Retracts.

Reasons, p. 9. And as to what he speaks slightingly of *G. Fox*, I refer the Reader to the *Broad Sheet*, Intituled, *The Christianity of the People*, *called* Quakers, *Asserted*, &c. in answer to his Pretended *Serious Call*; and then People may see, how *little Weight*, and *great Envy*, appears in *G. K.* since he turned from that he once Professed, Suffer'd, Writ and Contended for; and then People may consider, whether *G. K.* doth, what he now doth, for good Conscience: And whether he be led by the *Spirit of Christ*, to Contradict the *Truths* he once Defended, and himself.

And now is he grown to that Degree of Hardness and Confidence, as most
p. 11. Falsly and Wickedly to Assert, 'The *Quakers* Lye for Conscience-sake; and 'Intitle their *Errors* and *Blasphemies* to the *Holy Spirit of God*.

Reply. And yet in the Preface to his *Exact Narrative*, he saith, 'I charge 'them (*i. e.* the *Quakers*) not either upon the Generality, far less the Univer-'sality, of them called *Quakers*.

p. 14. And also he saith, 'Being now by Imposition of Holy Hands, ordained a 'Minister of the Church of *England*, that I may not be thought to Desert the '*Quakers* out of any Personal Disgust, or for Worldly Interest, but purely 'out of Dissatisfaction of my Conscience, because they had forsaken God, 'and Renounced the Principles of the Christian Religion: And that I durst 'not, on the Peril of my Eternal Salvation, associate longer with them, lest, 'being tainted with their Errors, I should be Obnoxious to their Punishment. 'I shall, in the next place, give you some of my Reasons, that engaged me 'to Abandon *Quakerism*, and to Imbrace *Christianity*.

Reply. He hath said, he was a *Christian* before, and now a *Weak one*, as he confesseth; and yet pretends now to imbrace *Christianity*: As if before he was not a *Christian*, because he now *Pretends to Imbrace Christianity*: What was he then, a *Heathen*? (as he calls the *Quakers*.) Surely he would not be so esteemed; because he saith, he *was a Christian*, before he left that he now calls *Quakerism*: He held the *Fundamentals* of *Christianity*, and the *True Faith*; and declared in Print, saying, 'What Faith then have they, who say, *Inward* '*and Immediate Revelation* is not the Common Priviledge of Men; nay, not of the '*Saints* in these days: *Answer*, They have not the *True Faith*, which is the *Faith* 'of *God's Elect*, that walk by Love, and Purifieth the Heart, and is Fruitful of

The Fundamentals of Christianity, p. 14-15

Good

'Good Works: But their Faith is but a Dream, and Imagination; which as it 'findeth them in their Sins, ſo it leaveth them to Live and Dye in them.

And let the *Truly Wiſe*, *Conſiderate* and *Chriſtian Reader*, well obſerve this, and alſo how he values himſelf now, for being Ordained a *Miniſter of the Church of* England, *by Impoſition of Holy Hands*: Yet this is the Man, this is the Man, that ſaith, 'Indeed I am aſhamed, that he (*i. e. J. M.* one of the Church 'of *England*) ſhould derive either his own, or that any other of the *Proteſtants* 'ſhould derive their *Call* or *Ordination* through ſo *Unclean a Conduit*, as the 'great *Antichriſt*; and through *Confeſſed Symoniacks*, *Magicians* and *Necromancers*; 'yea, through *Papeſs Joan*, a *Vile Harlot*; ſure I am, the moſt Famous of the '*Primitive Proteſtants* abhorred ſuch a thing; and if at any time any of them 'alledged that *Outward Ordination*, it was but an Argument *ad hominem*, as 'we uſe to ſay, by way of *Retortion*, to ſtop the *Papiſts* Mouths; otherwiſe 'acknowledge their *Call* to be *Extraordinary* and *Immediate*.

May it not be concluded, he is grown *Shameleſs*, if he doth now now derive his *Ordination* through ſo *Unclean* a *Conduit*, as the great *Antichriſt*, confeſſed *Symoniacks*, *Magicians* and *Necromancers*; yea, and through *Papeſs Joan*, a *Vile Harlot*? If he doth, what can he be other than the Son of ſuch, by his own Account, and very unlike the *Primitive Chriſtians* and *Proteſtants*, and will have little cauſe, ſo often to boaſt of the *Impoſition* of *Holy Hands*? And on whatever Account the *Quakers* denied him, who he ſaith he left, whether it was, becauſe they would not let him have the *Prehominence*, or becauſe of his *Paſſion* and *High Conceit* of himſelf, *Pride* and *Contention*, he ſuggeſts now he left the *Quakers*, when it was the *Quakers* denied him, notwithſtanding his *Pretence* of leaving them: But let his *Pretences* be what they will, or let it be for what *Worldly Intereſt* ſoever, I think it will be hard to perſwade thoſe that know him, and have done for Thirty Years paſt and upwards, to believe that it was purely out of the *Diſſatisfaction of a good Conſcience*, that he pretends now to leave the *Quakers*, that long before Rejected or Denied him, and Teſtified againſt his *Turbulent Spirit*, and his *Evil Works* of *Strife* and *Contention*, which were far more Dangerous to bring him to the *Peril* of his *Eternal Salvation*, than if he had, in the *Spirit* of *Love* and *Meekneſs*, continued to Aſſociate with the *Quakers*: And whatever *Pretence* he maketh, of being tainted with their *Errors*, he grants he was a *Chriſtian* whilſt among them, *Orthodox* or *Sound* in the *Fundamentals* of *Chriſtianity*, and now a *Weak one*, notwithſtanding the *Impoſition of Holy Hands*, as he often ſpeaks of. But now to what he calls his *Reaſons*.

'And the firſt *Reaſon* I aſſign, ſays he, for leaving *Quakeriſm*, is, Becauſe Page 14.
'they are at ſuch *great Uncertainties* in what they Profeſs, that no Man can 'have any *Aſſurance* where to Bottom, or whether that which they own to 'day, will be allowed to be *Truth* to-morrow.

Reply. This might be a good *Reaſon*, by his way of *Reaſoning*, to prove, the *Quakers* had great *Reaſon* to Deny him, for his *Uncertainties*; for he hath changed ſo often, and been ſo full of his Cabaliſtical, and other *Notions* and

Hypotheſiſes,

Hypotheſiſes, that no Man can have any Aſſurance where his Bottom is; altho' ſome may fear, and he may have cauſe to fear, if he lives in Prejudice againſt the *Truth*, and thoſe that truly Love it, and live therein, it will be in the *Bottomleſs Pit*, with the *Dragon*, that *Old Serpent*, and *Devil*, and *Satan*, if he Repent not.

For what he hath owned one time, and affirmed confidently, and as in the Name of the Lord, he hath denied another; he hath aſſerted, *Water* was not meant in *Matt.* 28. 19. and again that it was meant.

Presb. and *Ind. Vif. Ch.* p. 185. * See *Truths Defence*, &c. p. 148, 149 150.

Again, he hath affirmed, ſaying, 'Your Supper is a meer Shadow, and 'none of *Chriſt's Supper*, nor of his *Inſtitution*. And hath he not aſſerted, It was altogether a *Spiritual* and *Inviſible Thing* *; and the many *Queries* that he therein Writ, let him now *Anſwer* by plain *Scripture* if he can: Or otherwiſe it may be more truly ſaid of him, as he doth of the *Quakers*, That he is Conſtant in Nothing but in *Contradiction*: And I do affirm, 'tis Reaſon enough for the *Quakers* to Disbelieve any *Poſition*, and with all their Force to oppoſe it, if it is not agreeable to *Holy Scriptures*.

See Pref. Ex. Nar.

And will not *G. K.* by his own Rule, and by all Ingenious Men, that know his Contradiction, be eſteemed a great *Hypocrite*, crazed in his Underſtanding, and ſtark Mad, as he ſays of thoſe that hold Contradictions? For *Water* is not meant in *Matt.* 28. 19. ſaith *G. K.* and *Water* is meant in *Matt.* 28. 19. ſaith *G. K.* I ſhall leave it to the Judgment of thoſe that are truly Wiſe, whether this is not a palpable Contradiction.

I ſhall paſs by his *Scoffs* at the *Quakers*, becauſe they have not, like other *Societies*, *Confeſſions of Faith of Mans making*: It's like that Work would have pleaſed him, to have had the *Quakers* imploy'd him therein: But *Thanks be to God*, they want no ſuch; for the *Lord*, by his *Divine Providence*, for which they *Bleſs his Name*, and are *Humbly Thankful* to him, that he hath *Preſerved* them ſuch a *Confeſſion of Faith*, that is better than any *Man*, or *Council of Letter-Learned Men*, could or can make, *viz.* the *Holy Scriptures*, which they ſincerely believe contain all things neceſſary to be Believed unto *Salvation*; and that which is contrary, can they not Receive or own; and *Nothing* but that *Holy*, *Infallible* and *Unerring Spirit*, which they were moved by, that wrote them, do they believe, can truly open and ſhew the true meaning of them.

And however earneſt any Man or Men are, or may be, to Impoſe their *Meanings*, *Gloſſes* and *Interpretations*, who are not led thereto by *God's Holy Spirit*, the *Quakers* cannot Receive them; but what is contained therein, and agreeable thereto, they dearly own; and however *Slandered*, *Miſrepreſented*, or *Belyed*, in being rendered *Slighters*, *Contemners* or *Undervaluers* of them, they do eſteem them the *Beſt Writings in the World*, and have great *Comfort* in *Reading* of them, and could be glad People ſpent more time in *Reading of them*, and *Meditating* (by the help of that *Holy Spirit* by which they were given forth) on thoſe *great*, *weighty* and *neceſſary Truths* therein contained; and preſs their *Children* and *Servants* ſo to do; and to ſearch them, that they might come to *Chriſt*, and have *Eternal Life*; and by his *Spirit* may know the *Things of God*.

And

And now to his *Second Pretended Reason*, which is, 'That if their *Principles* 'may be Collected out of the Books they Publish, they are too *Erroneous*, '*Heretical* and *Blasphemous*, for any *good Christian* to comply with.

Reply. So that now, in *Contradiction* to what he said, *That the* Quakers *had no Principles*, he grants, their *Principles* may be Collected out of their Books; and he hath Vindicated their *Principles* and *Quotations* out of *G. Fox*, *G. Whitehead*'s, *W. Penn*'s, *W. Smith*'s Books, *&c.* altho' now he saith, they are too *Erroneous*, *Heretical* and *Blasphemous*.

'He hath also Queried of him (or those) that have (as he now doth) ren- *Serious App.* p. 6.
'der'd the *Quakers*, as Guilty of manifold *Heresies*, *Blasphemies* and *strong Delu-* 'sions, whether it was not extreamly Uncharitable, and a Possession with a 'Spirit of Prejudice and *Envious Zeal*, against the *Quakers* in *General*, to the ren- 'dering them (as he now doth) *No Christians*, in the lowest *Degree* or *Rank*, '(while I suppose he hath some *Charity* to some in the Church of *Rome*, called 'Papists, and to *Lutherans* and *Arminians*, and divers others that differ widely 'from him) when we hold the same *Fundamentals* of *Christian Doctrine* and 'Faith with many others; notwithstanding (I may say *G. K.*) the strong *Asse-* 'verations against the *Quakers*, that they do not believe one *Article* of the *Apo-* 'stles Creed, or denied most of the *Fundamental Articles* of the *Christian* and 'Protestant Faith; yet he shall never be able to prove it. That they are Guilty 'of this his so *extreamly Rash* and *uncharitable Charge*, either as in Respect of 'the *Body* of that *People*, called in Scorn *Quakers*; or in Respect of any *Parti-* 'cular Writers or *Publishers* of our *Doctrines*, *Principles* and *Preachers* amongst us, 'generally owned and approved by us, as Men of sound Judgment and Un- 'derstanding—of unquestionable esteem among them, and worthy of double 'Honour, as many such there are, said *G. K.* but now they are *Heathens*, *He-* 'reticks and *Blasphemers*.

Note; Then he owned we had *Principles*, altho' now he saith we have none; and chargeth us to be *Erroneous*, which is very strange, that we should hold *Erroneous Principles*, that have none; and that he should be a *Christian* when he held those *Principles* we do, and we *Heathens*, *Hereticks*, *Blasphemers*, &c. for holding the same *Principles* we then did. *Ibid.* p.

He also saith, 'That where-ever *any Man*, or *Society of Men*, err not in a 'Fundamental *Article* of the *Christian Faith*, we ought to have *Charity* towards 'them, as our *Christian Brethren*; (but where is his *Charity* now?) And I may the more Effectually make it apparent, how that by the Judgment of *G. K.* the *Quakers* are not guilty of any *Fundamental Errors* touching the *Christian Faith*: I think fit to transcribe part of a Passage in his aforesaid Book, where he undertakes to describe the *Intire Essence* of the *Christian Faith*, as to the matter of it: 'The *Foundation Principle*, or *Fundamental Matter*, is *God the* 'Father, *Son and Holy Ghost*: The *Secondary Foundation*, or *Fundamental Doctrine*, 'is those *Scripture-Propositions* that express our *Faith* in *God the Father*, *the Son*, 'and the *Holy Ghost*, &c.

Now how can we that truly hold the *Eſſence* of the *Chriſtian Faith*, be *Erroneous* and *Hereticks*, *Blaſphemers* and *Deniers* of the *Chriſtian Faith*, and *Fundamentals* of *Chriſtianity*? But farther to his aforeſaid *Second Pretended Reaſon*, I ſhall Reply,

Is it not a *ſtrong Reaſon*, or rather very *weak*, for ſuch a *Learned Man* as *G. K.* to give, for his going from a People he had ſo long walked among; whoſe *Books* he had *Read*, whoſe *Doctrines* and *Principles* he *Declared*, and ſtoutly *Vindicated* from time to time, in *Publick*, *Private*, and by *Print*, and in the *Name of the Lord*; and for Refuſing what he hath now done, he once *Suffered Impriſonment* among the *Quakers*; and but a few Years ſince *Declared*, under his own *Hand*, and to the *World*, 'That he knew thoſe called *Quakers*, 'and their *Principles*, having been Converſant with them 28 Years, and that 'in many Places of the World: And he did then Aver, the *Quakers* held the 'ſame *Fundamentals* of *Chriſtian Doctrine* with many others: And then he 'pleaded *not Guilty* for himſelf; and the *Body* of the *People*, called *Quakers*, and 'all or any *particular Writers* or *Publiſhers* of our *Doctrines* and *Principles*, and 'particularly *G. Whitehead* and *W. Penn*.

erious Appeal, .6, 7.

Then he could vindicate the *Doctrine of Infallibility*, as held by the *Quakers*; and alſo the *Doctrine* of the *Reſurrection*, *Juſtification*; and that *Relating* to the *Holy Three*, or *Trinity*, *Baptiſm*, and many other *Doctrines* and things Profeſſed and Practiſed by the *Quakers*; yea, all or moſt of what he chargeth in his *Fourth Narrative*, did he then ſtoutly Vindicate. But ſince he went from the *Light*, or ſlighted and undervalued it, that *Eye* is opened, that can pretend to *ſpy Faults* and *Errors*; and would, like the firſt Find-*Fault*, and *Contradictor* of *God's Command*, and his *Doctrine*, unſay, and gainſay, what was truly ſaid. And is he ſo Vain, as to think it enough to ſay, *I Retract*? What if he doth now ſay he Lyed, and uſed the *Name of the Lord* then in vain? Will that Diſprove what he truly ſaid? Surely, nay; Let him not be ſo Fooliſh to think ſo, for if he doth, I am perſwaded they that are truly Wiſe, will not Judge ſo.

But what is the matter with *G. K.* he is ſo *Hot*, *Angry* and *Reſtleſs* ſtill? Can he not yet Pleaſe his *New Lords* and *Maſters*, unleſs he unſays more of what he truly ſaid, and gainſays it too? Will *Lying* and *Contradiction* in *G. K.* be *Rewarded* with a *Benefice*? Is that it he Gapes ſo wide after, and makes ſuch a *Noiſe* and *Barking* at the poor *Quakers*, calling them *Heathens*, *Hereticks* and *Blaſphemers*, and joyns with them that term them *Cheats*, *Impoſtors*, and calls them a *Curſed Abominable* and *Blaſphemous Sect*? Or hath he not *Oyl enough to feed his ſmall Lamp*; or *a ſufficient Portion of the ſmall Box of Oyntment, his Brethren, the Three* Norfolk *Rectors, ſpeaks of, and call Names about* (that he, like thoſe *Prieſts*, cries out of *Errors*, *Hereſie* and *Blaſphemy*, againſt the Poor *Quakers*) calling them *Wretches* and *Vipers*, that are for taking away their *Maintenance*? And, ſay they, *Deny us Oyl to feed our Lamps, which will then go out of themſelves*. So that if there be no *Money*, no *Preaching*; no *Penny*, no *Pater-Noſter*; and this *ſmall Box of Oyntment*, and *Oyl*, which thoſe *Men*, his *Brethren*, and all their

their *Retinue*, *Courts*, *Offices*, *Lordly Palaces*, *Sumptuous Houses*, *Eccleſiaſtical Dignities*, *Baronies*, *Glebe-Lands*, *Canons*, *Reſidents*, *Prebendaries*, *Vicars*, *Petty-Cannons*, *Singing-men* and *Boys*, *Choiriſters*, *Organiſts*, *Goſpellers*, *Epiſtolers*, *Virgers*, *Rents*, *Leaſes*, *Licenſes*, *Inſtituting* and *Inducting Parſons* and *Vicars*, and other *Revenues* and *Profits*, &c. are computed to above *Two Millions*, *One hundred Thouſand Pounds per Annum*; Beſides the *Ordaining Deacons* and *Miniſters* four times a Year, and making *Rural Deans*, and taking their *Oath*, and *Licenſes* to *Pariſh-Clerks*, *Phyſicians* and *Midwives*, and to *Marry*, &c. Notwithſtanding all this, if the People be willing to make their *Income Four Millions a Year*, if they did not *Force*, *Compel*, *Seize Goods* and *Impriſon*, for *ſmall Sums*, thoſe that for *Conſcience-ſake* cannot pay them, nor comply with many things they require, many would have leſs cauſe to Complain; but to have Men *Subpœna'd* and *Hurried* up above a Hundred or Two hundred Miles to the *Exchequer-Bar*, and *Committed to Gaol*, ſo far from their *Wives* and *Children*, to the Hazard of their *Healths*, indangering their *Lives*, and making their Wives *Widows*, and Children *Fatherleſs*, and be called *Vipers* beſides, if they do not readily Contribute to this *ſmall Box of Oyntment*, *and Oyl to feed their Lamps*; theſe are no Proofs to the Poor *Suffering Quakers*, that *ſuch* are *Chriſt's Miniſters*, and in their *Spirit* and *Practice*; neither are thoſe *Doings*, *Convincing Arguments*, that they, in *thoſe* things and *Practices*, walk according to the *Holy Scriptures*, which they acknowledge to be the *Only Rule* of *Faith* and *Practice*; nor ſufficient to prove that they take the more eaſie way for their *Tythes*; or to prove what *G. K.* ſaith,

'That this *Church* has not ſuited her *Doctrines* to advance any *Secular In-* Page 37.
'*tereſts*; but her *Religion* is *Heavenly* in its *Principle*, *Pure* in its *Aim*, Diſdaining to ſtoop to *mean Arts* of *Wealth* and *Worldly Dignities*; or that theſe things 'are done in *Conformity* to his *Example*, that is the *Author* of the *Chriſtian Religion*: And if this *Holy Church*, as *G. K.* calls it, cancels none of our *Obligations* to *God* or *Man*, as he alſo ſaith, to *Love* our Neighbour, to *follow Juſtice*, *Mercy*, and *Peaceableneſs*, and to *do to all Men*, as we *would they ſhould do by us*: 'To uſe no *Craft* or *Equivocations*, but to be *Sincere* in all our *Actions* and 'Profeſſions; to live in *Kindneſs*, *Civility*, and under the firmeſt *Obligations* to a 'true and *laſting Friendſhip*.

Reply. Let's Revert this, and *Query*, Are the things afore hinted, with Reſpect to the *Suffering* and *Hardſhip* that many are put to, done in *Conformity* to him that is the *Author* of the *Chriſtian Religion*? And is it a doing as they would be done by, for to be *Subpœna'd* a hundred or two hundred Miles, or more, for not paying *fifteen Farthings*, or other ſmall Sums, when they have alſo a more eaſie way? And is that their way to *ſhew* their *Love* to *God* and *Man*, and *Sincerity* in all their *Actions*, to cauſe *Poor Conſcientious Men* ſo to *Suffer*; and to get *Sequeſtration* on their *Goods* and *Eſtates*, for a ſmall Matter of *Pretended Dues*, to *Ruin them* and their *Families*? Is this a *Living* in *Kindneſs*, *Civility*, and under the *firmeſt Obligation* to a *true* and *laſting Friendſhip*,

to be so *Unfriendly* to *Poor*, *Honest*, *Industrious Farmers* and *Tradesmen*? What is such *small Sums* out of 2100000 *l. per Annum*? *Trades-Men* that deal but for the 500th part of that *per Annum*, and who do not pretend to that which those Men do, would *Scorn* to Sue and Molest a Man for such small Sums, altho' they had of them a *Valuable Consideration* for it, which the Poor *Suffering Quakers* have not: And as to that he calls *J. A*'s Letter, read the *Creed-Forgers Detected*, (wherein it's shewn, how *G. K.* hath vindicated our *Doctrines*) and take what is said therein for Answer about *J. A*'s Letter. And now to his *Third Reason*.

age 32. He saith, 'To Conclude, Another *Reason* why I *Deserted* the *Quakers*, was, 'Because I am able, through *Mercy*, to prove, That they do not believe *one* 'Article of the *Apostles Creed*.

Reply. This is notorious False, *viz*. That the *Quakers* disbelieve *every Article* of the *Apostles Creed*, which *G. K.* Insinuates, by saying, *They do not believe one Article of the Apostles Creed*; for which let him take his own Answer before, for there is not any *Article* of the *Christian Faith*, which is by *Christ* or *Holy Scripture* enjoyn'd upon *Christians* to be believed, and is absolutely necessary to *Salvation*, but what the People, called *Quakers*, own, let *G. K.* say what he will: But whatever is contrary thereto, they esteem not themselves obliged to believe, neither to take the *Corrupt Meanings* and *Inferences*, or *unconsequential Consequences* of *Men*, not pretending to be led by that *Holy Spirit* the *Pen-men* of the *Holy Scriptures* were led by, for the True Meaning of the *Scriptures*. And if *G. K.* may be believed, the *Quakers* are *Sound*, as to *Fundamentals*; and in the Belief of the *Apostles Creed*; but what's contrary to the *Holy Scriptures*, the *Quakers* disown.

Now I may say something to the *Reasons* he Assigns for his *Change*, and the first is, as he saith, 'Because in *Purity* of *Doctrine* and *Discipline*, she comes 'nearest to the *Pattern* of *Primitive Christianity*, and Administers the *Sacraments* 'according to *Divine Prescription*.

Reply. This indeed is sooner said, than proved; for I cannot find in the *Holy Scriptures*, several things which they teach, and enjoyn to be Practised; neither is it clear to me from the *Holy Scriptures*, that what they call *Sacraments*, were so Practised in the *Primitive Times*, as they Practise them, and enjoyn on People to Practise them: And seeing *G. K.* is a new *Convert*, let him, in Contradiction to what he hath Writ and Published, prove, according to that Method which he hath laid down in his *Retractations*, *viz*. That where he saith, 'I still *Adhere* to my former *Advice*, that nothing be Required 'by one sort from another, as an *Article* of *Faith*, or *Doctrine*, in *Common* to 'be believed, but what is expressly delivered in the *Scriptures*, in plain and 'express *Scripture Terms*. I therefore require of him, so to prove, as well as say; that is, that the *Doctrines* and *Discipline* of that *Church* (in all the Parts, or its *Discipline*, and all the *Doctrines*) of that Church he hath joyned himself, and is become a Member of, if he accounts them *Articles* of *Faith*, or *Doctrines* in common

tracta-
s, p. 34.

to

to be believed, in plain and expreſs *Scripture Terms*; and proves all the *Terms* of all the *Creeds* he mentions, in plain and expreſs *Scripture Terms*; for he hath ſo often ſaid and unſaid, varied, changed, and turned like the Weather-cock, that his bare word is not to be taken herein.

His *Second Reaſon* he ſaith, is, 'Becauſe in the main *Articles of Faith*, the 'whole Church is of one mind, and have as much *Unity* in *Faith* 'among them, as they had in the Firſt Churches Planted by the *Apoſtles* 'themſelves, *Reaſon* Page 34.

Reply. This alſo wants Proof, altho' confidently affirmed: What then, are they no Members of that Church he now Pretends to be of, that have writ ſo much one againſt another about the *Trinity*? And were *Lock* and the late Biſhop of *Worceſter* in perfect Unity, or were they no Members of that *Church*? Or was *He*, the ſaid *Biſhop* writ to about *Deiſm*, no *Member* of that *Church*?

But indeed *G. K.* doth grant, ſome Men have Preach'd *ſtrange Doctrine, and drawn Diſciples after them*, yet they have not prevailed againſt this *Church*, nor over-turned its *Faith*; and if ſome looſer part of the *People* have been carried away, yet the *Body* of the *Church*, like an *unmoveable Rock*, ſtill perſiſts in as great *Unity*, as was *Anciently* in any of the *Apoſtolical Churches*.

Oh *George!* This way of Arguing would hardly paſs with thee in another; thou wouldſt be for Condemning the whole, if they did not condemn the particular Perſons for their Error; and would charge their Errors on them that do not condemn them, in thy Terms.

But let me alſo enquire, whether *G. K.* doth Infallibly know, what he ſaith of the *Church* he is now joyned with; becauſe he hath told them, 'That *Immed. Rev.* 'if they did not Infallibly know one another, they could not have **Peace**, Page 188 'and **Unity**, and **Concord**, one with another; For how could they diſcern 'the *True Friend* from the *Secret Enemy*? The *Deceiver*, which is the moſt *Dan-* 'gerous Enemy, and comes into all **Outwards** and *Appearances*, can put on 'the *Sheeps Cloathing*, yet be a *Rotten Hypocrite* (mind that *G. K.*) a *Limb of Satan*, 'a *Brat* of *Babylon*.

And if this *Church* ſhould appear to be ſet up in the *Apoſtacy*, then he ſaith, 'That theſe *many Churches*, that have been ſet up in the *Apoſtacy*, have not p. 189. 'been True *Churches*, by reaſon of their *Warring* one againſt another, *Hatred*, 'Variance, *Strife*, *Emulation*, *Killing* and putting to Death one another; and 'where-ever any thing of this *Spirit of Strife*, *Hatred*, *Envy*, **Perſecution**, 'enters, it eats as a *Canker* [remember this *George*] and cuts off the *Body* 'that Member or Members whereinto it gets enterance; and ſo going from 'the *Unity*, the *Peace*, the *Love*, they become *paſt feeling*, *Dead*, *Rotten* 'Members, and are to be Cut off and Denied, ſaid *G. K.* And I cannot *Way Cleſ.* 'in the leaſt acknowledge, that **ever any** *National Church*, can be a *True Church* p. 246 'of *Chriſt*, ſaid *G. K.*

And

41,42. And in his *Retractations* he ſaith, concerning his former Books, *Way caſt up*, &c. The Paſſages themſelves in great part ſufficiently ſerve to clear him; and that he remains Conſtant to his former *Principles*.—As they ſtand in his own Books—that inſtead of their thinking to do him a Diskindneſs, ſo as to prove him chang'd from his former *Principles*, they have done him a Kindneſs. So that if he is not Changed in his *Principles*, he muſt be of the ſame *Principles*; and then let his *New Brethren* conſider what their *New Sworn Deacon's Principles* are, with Reſpect to the *Light within*, and other *Doctrines* and *Principles*; if they be the ſame they were, and he holds the ſame *Principles* he did, when a *Quaker*, what need he give *Reaſons* for his *Change*, or find fault with the *Quakers*, and call them *Hereticks*, *Blaſphemers* and *Heathens*, by Whole-ſale, which hold the ſame *Principles* he doth? If he is not Changed in his *Principles*, is not he then as great a *Heretick*, *Blaſphemer* and *Heathen* as they?

But to his Third Reaſon for his Change, where he ſaith, 'Thirdly, Another 'Reaſon that induceth me to imbrace the *Religion* Profeſſed in the Church of 'England, was, Becauſe She Maintains the *Scriptures* to be the *Word of God*, 'the *Rule of Faith*, the *Judge of Controverſies*, and the *Guide of Humane Life*.

Reply. But G. K. in his Book Intituled, *The Fundamental Truths of Chriſtianity*, &c. p. 16. hath propoſed this *Queſtion*, and given the *Anſwer* following.

Queſt. *What* Rule (*or* Law) *hath God given unto Men, to* Serve, Obey, *and* Worſhip *him?*

Anſw. 'The *Word of God*, that is nigh unto us, even in our Hearts, that 'they may know it, Believe it, and Obey it: This is the *Law* or *Rule* of the 'New Covenant; who walk after this *Rule*, *Peace* is and ſhall remain upon 'them; neither is there any *Condemnation* unto them, but *Juſtification* and 'Approbation from henceforth and for ever. ſaith G. K. But, ſaith G. K. I remain *Conſtant* to my former *Principles*,—as they ſtand in my own Books.

And for Proof hear him, 'The *True Doctrine* and *Senſe* of the *Light within*, 'as a *Divine* and *Supernatural Gift of God*; of whom it is truly ſaid, *The Lord* 'their *Light*, and their *Salvation*: And alſo that *Chriſt*, the *Eternal* and *Eſſential* 'Word, who was in the Beginning with God, and was and is God, is that True Light, 'that doth enlighten every Man coming into the World; and is not *Chriſt*, that *was* 'with God, and *was God*, ſufficient to Save without any thnig elſe? And now to ſhew what Unity G. K. and his Brethren the Three *Norfolk* Rectors, &c. are in, as to this *Fundamental Doctrine*, read one and the other.

Prieſts.

The *Light within* is a Whimſical Witneſs, fetch'd from the Land of *Terra Incognita*, but a Spark from the Devil's Forge; † the Grand Impoſtor; * the *Scriptures* are the *Spirits Rule*.

Parſon *Keith.*

The *Light within* is *God-Chriſt*, the Eternal and Eſſential *Word*; the *Word* of God that is nigh unto us, even in our Mouths, this is the Rule as before.

Oh rare *Unity!* Is this like what was in the *Primitive Times?*

Now

Now if *G. K.* had kept to his old Rule or Guide, or what he formerly Profeſſed to be his Guide, and *Judge of Controverſies*, &c. (and preferred to the *Letter* of the *Scriptures*,) which he then called the *Word of God*, had he kept thereto, been Ruled and Guided thereby, he would not have made this *Change*, nor needed to Advance what he calls *Reaſons* for his *Change*; had he relyed upon the *Word* and *Spirit* of God, which are one, and been Guided thereby, it would not ſuffer him to be ſo miſled; for taking it to be his Rule or Guide, he would not take any thing to be an Eſſential part of *Chriſtian Faith*, which is not delivered unto us in the *Holy Scriptures*: And the *Quakers* that keep to this Guide, cannot take thoſe things to be Eſſential parts of *Chriſtian Faith*, which are not ſo delivered; neither do they think it neceſſary to entertain any thing that the Holy Scriptures do not teach us; for whatſoever is not *Read therein*, nor can be *proved thereby*, is not to be *Required* of any Man, that it ſhould be *Believed* as an *Article* of *Faith*; or be thought requiſite and neceſſary to *Salvation*. And ſeeing the *Catechiſm* ſaith, *The Sacraments Chriſt hath ordained in his Church, are two only neceſſary to Salvation:* If he eſteem this as an *Article* of *Faith*, or *Doctrine*, in common to be Believed, and ſtill adheres to his former Advice, let him prove it is expreſly delivered in the *Scriptures*, in plain and expreſs *Scripture-Terms*. And alſo the *Sprinkling* of *Infants* with *Water*, *Signing* them with the *Sign of the Croſs*, when no *Sign* is to be ſeen; having *God-fathers* and *God-mothers*, ſo called; and calling it the *Baptiſm of Chriſt*; the *Scriptures* do not ſo teach, is not to be read therein, that I could ever find, or can be proved thereby, nor ought to be required of any Man, to believe as an *Article of Faith*, as *G. K.* acknowledgeth. And many other things, Profeſſed and Practiſed by him, and others, as is touched before, he would be hard put to it, to prove by *Holy Scripture*, and in Plain and Expreſs *Scripture-Terms*.

And indeed it would more abundantly become *G. K.* and all thoſe of his Brethren, that take upon them to Teach others, to *Study to be Quiet*, *forſake Evil*, *do Good*, *Love and Fear God*, rather than to be ſo *Turbulent* and *Contentious*, ſo *Envious* and *Malicious*, *Fierce*, *Hot* and *Angry*, and therein to ſeek to ſtir up **Perſecution**, and **Intenſe** the *Government* againſt their *Peaceable Neighbours*, under a Pretence it's all for *Chriſt's ſake*, and Promotion of *Religion*; when its to *Vent* their *Malice*, and *ſhew* their *Enmity*; and as he that abode not in the *Truth*, and was a *Lyar* from the Beginning, led *Cain* to Envy and Murder his Brother: So he moves and leads thoſe that are gone from the *Truth*, and become Adverſaries thereto, to *Envy* and *Murder*, in their *Chriſtian Names* and *Reputation*, thoſe that once were their Brethren, and which they know own all the *Fundamentals* of the *Chriſtian Religion*; and, through the Grace of God, are enabled to live in as great *Conformity* thereto, as any of their Neighbours; and are of as *Blameleſs Converſations* as the beſt of them; and make it their *Chriſtian Care* to *Adorn* the *Doctrine* of *Chriſt* our *Saviour* in all things, according to the beſt of their *Underſtandings*; and have *Hope* and *Confidence* in God, that through the *Faith* and *Patience* of the *Lamb* of *God*, they ſhall overcome; and

through him that hath *Loved* them, and *Dyed* for them, the *Lord Jesus Christ*, the *Captain* of their *Salvation*, they shall, notwithstanding all the *Rage* of the *Ungodly*, the *Malice* of *Apostates*, and *Gain-sayings*, *Lyes*, *Slanders*, *False Accusations*, and *Mis-representations of Truth*, and their *Enemies*, be made more than *Conquerors*: And for the *Help*, *Strength*, *Faith*, *Patience*, God hath been graciously pleased, hitherto to afford them, they do, with *Humble* and *Contrite Hearts*, Return, through *Jesus Christ*, their only *Saviour*, *Redeemer*, and *Advocate*, and by the Assistance of the *Holy Spirit*, their *Sanctifier*, *Praises*, *Thanksgivings*, *Glory*, and *Honour* to *God* and the *Lamb*, that sits upon the *Throne*, and the *Holy Spirit*, which *Three* they firmly believe are *One Holy Almighty God*, *over all*, *Blessed for ever*. Amen.

And for Conclusion, *I may give one* Quotation *more out of* G. Keith's Serious Appeal, *Chap.* 1. *P.* 1. *and Recommend it to all the Sober People of the Church of* England.

'CONcerning the *Quakers*, I thought fit to Transcribe some few Passages of '*Richard Baxter*, in a Printed Book of his, called, *Directions for Weak Distempered Christians*, that may be of some Service to that Injured People, called in 'Scorn *Quakers*, (saith *G. Keith*,) from my own Observation, which, with a grieved 'Soul, I have made in this *Generation*. I hereby give Warning to this, and 'all succeeding *Ages*, that if they have any Regard to *Truth*, or *Charity*, they 'take heed how they believe any *Factious*, *Partial Historian*, or *Divine*, in any '*Evil* that he saith, of the Party that he is against; for (tho' there be Good 'and Credible Persons of most Parties, yet) you shall find, that **Passion** and '**Partiality** prevaileth against *Conscience*, *Truth*, and *Charity*, in most that are 'Sick of this Disease; and that the *Envious Zeal* which is described, *James* 3. 'doth make them think they do God Service; *First*, In Believing False 'Reports; and then, in venting them against those, that their *Zeal*, or *Faction*, 'doth call the Enemies of *Truth*—Most Christian is that Advice of Dr. *Hen.* '*Moore*, That *all Parties of Christians would mark all the Good which is in other* '*Parties, and be more forward to speak of that, than of the Evil: And this* (saith *Baxter*) *would promote the Work of* Charity *in the Church, and the* Interest *of* Christianity *in the World; whereas the overlooking of all that is good, and aggravating all the Evil* (*and falsly feigning more than is true*) *is the Work of greatest Service to the Devil*, &c. Now if *Richard Baxter*, *George Keith*, *Francis Bugg*, and the *Norfolk* Clergy, with the *Snake in the Grass*, &c. had well practised this Advice, they would not have been so Uncharitable to the People, called *Quakers*, as they have been.

POST-

POSTSCRIPT.

THere is much Noiſe made from *Preſs* and *Pulpit*, in *Publick News-Papers* and *Sermons*, of many *Quakers* being lately *Gone to Church*, ſince *G. Keith* hath been diſowned by the *Quakers*; but we never yet could be favoured with a *Liſt* of them; neither can we reckon above Five or Six in all *England*, that were in *Fellowſhip* with us, when *G. K.* came laſt to *England*. And we are fully perſwaded of this, that they cannot produce one who is mended in his *Morals*, and, by his *Spirit* and *Fruits*, ſhews, he or ſhe hath had ſuch a *Change* wrought in and upon them for the better, that will manifeſt they are more *Humble* and *Chriſtian* in their *Converſation*, altho' they may be more *Contentious* and *Envious*. Therefore we eſteem the Noiſe and Clamour, more from *Deſign* than *Truth*; for if any, to gratifie *G. K.* and humour the Deſign, appear in ſome things like *Quakers*, or pretend they were *Quakers*, when they were never owned as ſuch, it ſhews ſuch have little Sincerity or true Chriſtianity. And we thought meet to Recommend the following *Queries*, for *G. K.* and his Eight Brethren, that have Atteſted his late Sheet, to Anſwer; and the following *Adverti ſement* for their *Conſideration*.

Concerning the Sacrament of the Lord's Supper (ſo called) G. K. *Querieth.*

1. 'WHat Scripture hath he and his Brethren, to call that Eating of Bread, and Drinking of Wine, once or twice in a Year, in the Publick Aſſembly, the *Sacrament*? *Truths Defence*, &c. p. 148, 149, 150.

2. 'What Scripture have they to Inſtruct them how oft they ſhould uſe it, as once, twice, or four times in every Year? And if they have none, was it not then left to People, according to the Query, at leaſt as to the time?

3. 'What Scripture have they for Conſecrating it? or when did Chriſt ſay, *Before ye eat it, Conſecrate it*?

4. 'When did Chriſt give only the Power to a *Prieſt*, or *Presbyter*, or ordained *Miniſter*, to Conſecrate it, ſo as without the ſaid Conſecration by ſome *Prieſt*, or ordained *Miniſter*, it is no *Sacrament*? And ſeeing every Chriſtian may Eat it as well as the Miniſter, why may he not alſo Conſecrate it, as well as he, ſeeing every true Chriſtian is a Prieſt?

5. 'Where did Chriſt appoint, that theſe Words, *Take, Eat, this is my Body*, ſhould be the words of Conſecration? And have ye not received all this from the *Papiſts*, and not from *Chriſt*?

6. 'Seeing ye commonly ſay, that this *Sacrament* of the *Supper* is come in the room of the *Paſſover*, and under the Law every Family had Power, without a Prieſt, to Celebrate the Paſſover; why hath not alſo every Family, under

'under the Gospel, as much Power, without any ordained Priest or Minister, 'to Celebrate that called the *Supper*?

7. 'Seeing every true Christian feeds daily by Faith upon the Body of 'Christ, according to the Protestant Doctrine, and ought daily to remember 'the Death of Christ in all their Eating and Drinking, which is also Sanctified 'unto them by the Word of God and Prayer, what peculiar Vertue or Efficacy 'hath your Sacramental Eating, more than ordinary Eating, when done with 'Godly Fear, Prayer, and Thanksgiving, and Remembring the Lord's Death?

8. 'Seeing it's clear from *Luke* 22, 17, 18, 19, 20. that Christ did take the 'Cup twice, once before he gave them the Bread, and once after, bidding 'them do the same; Why take ye the Cup but once? Was this only a bare 'Circumstance?

9. 'Is not the Apostle *Paul*, 1 *Cor.* 10. 15, 16, 17. to be understood of quite 'another Bread and Cup, than that which is Visible and Outward, when he 'saith, *I speak as to Wise Men, judge ye what I say*? (Did he not say this, be-'cause he was to speak of the Bread and Cup in the Mystery, as it was **altogether** a Spiritual and Invisible thing, to wit, The real Body and Blood of 'Christ Spiritually received, which none but the Spiritually Wise could un-'derstand?) *The Cup of Blessing which we bless, is it not the Communion of the Blood 'of Christ? The Bread which we break, is it not the Communion of the Body of Christ? 'For we being many, are one Bread; for we are all Partakers of that one Bread.* Is it 'not clear from all this, that *Paul* speaks not of any Visible and Corruptible 'Bread, but of Christ himself, as he is Spiritually and Invisibly received by 'Faith, whom he calls the *same Spiritual Meat and Drink*, which the Fathers 'received of old? See the same Chapter, Verse 3, 4.

10. 'Do any receive the Supper of the Lord, or Sup with the Lord, but such 'as *Open to him*, and *hear his Voice*, according to *Rev.* 3. 20? And is not this 'Supper (or Supping with the Lord) **altogether** Inward Spiritual, and Invisible? *Gal.* 2. 18. *If I build again the things which I destroyed, I make my self a Trans-'gressor.*

'And here I give the Reader an Advertisement, that altho' the World's 'Searchers and Professors of *Christ* in the *Letter*, accuse us as *Deniers of Christ*, 'at least as Man, and of the Benefits and Blessings we have by him; yet that 'the *Doctrine* and *Principles* of the People called *Quakers*, as well as the *People*, 'do indeed more acknowledge *the Man Christ Jesus*, and do more impute all 'our Blessings and Mercies that are given us of God, as conveyed unto us 'through him, unto the *Man Jesus*, than any of them all; in as much as 'we do believe and acknowledge, that a Measure of the same Life and Spirit 'of the *Man Jesus*, which dwelt in him, in its Fulness, and had its *Centre* in 'him, which then came in the Flesh, and was Born of the Virgin *Mary*, and 'is now *Glorified in Heaven*, is Communicated unto us, and doth extend it self 'into our very Hearts and Souls, and whole Inward Man; so that the *Man 'Jesus*, who *Simeon* imbraced with his Arms, according to the Flesh, is, ac-

'cording

mediate velation 43, 244 5, 246, 7.

cording to the Spirit, our Light, and Life, and Glory, even as he Prophe-
ſied concerning him, ſaying, *Lord, now letteſt thou thy Servant depart in Peace,*
according to thy Word, for mine eyes have ſeen thy Salvation, which thou haſt pre-
pared before the face of all People, a Light to lighten the Gentiles, and the Glory of
thy People Iſrael, *Luke* 2. 29, 30, 31, 32. This he ſpake concerning the *Man*
Jeſus, when he was a Child; this is He, of whom *Iſaiah* Propheſied, *A Man*
ſhall be an hiding place, &c. who is called the *Man of God's right hand*, the
Second Adam, who is the *Quickning Spirit*, by whom we receive Life, and
Grace, and Truth, and through whom we have acceſs unto God, who is
the *Mediator* betwixt God and Man, *even the Man Chriſt Jeſus*, 1 Tim 2. 5.
In whom God cometh down unto us, and in whom alſo we Aſcend unto
Him, which *Man* we are bidden put on; who is called the *New Man*, as he
is alſo called the *New and Living Way*, becauſe his Life and Spirit, and Spiri-
tual Vertue and Influence, doth renew the Soul, and is pure, and freſh, and
incorruptible in its Nature, ſo that it never waxeth old; and He is called the
hidden Man of the Heart, whom *Paul* witneſſed that he lived in him, this he
underſtood of *Chriſt as Man*; for as God he liveth in all, neither as God can
he be Crucified or Dye; and yet he is Crucified in thoſe that are Ungodly,
in whom, as they turn from their Ungodlineſs, he cometh to live; whoſe
Life, as a Seed, is ſown in every Man; and as every Seed hath its Body,
ſo hath this Seed its Body; which as it is raiſed up in us, the Life is raiſed
up, or revealed in it; through which Life of the *Man Jeſus*, we have acceſs
unto the Father, and have our Fellowſhip both with the Father and the Son;
and this *Man, Chriſt Jeſus*, is one, where-ever he is revealed or made mani-
feſt, the Fulneſs and *Centre* of whoſe Life, did dwell in that *Temple* which the
Jews Crucified at *Jeruſalem*, which, after three days, he raiſed up again, as
he Propheſied himſelf, which is Aſcended into Glory, and in which the
Fulneſs of his Life doth ſtill dwell, and will for ever, and the Fulneſs of the
Father in him; and out of his Fulneſs, as *John* declared, we receive *Grace*
for Grace, even as the Streams of Water come from out of the fulneſs of a
Spring; and as the Beams and Influences of Light and Warmth, which fill
the whole Firmament, and reach unto the habitable parts of the Earth,
come from out of the fulneſs of the Sun, even ſo the *Man Jeſus Chriſt*, who
ſuffered in the Fleſh at *Jeruſalem*, above ſixteen hundred Years ago, is the
Spring, out of which all the Streams of Living Water flow into our Souls;
and the Sun, out of which, and from which, all the Light we have ſhineth
into our Souls, in whom the *fulneſs of the Godhead dwelleth*, and through
whom, God doth communicate unto us every good and perfect Gift; for
as the *Man* is the Head of the *Woman*, and as *Chriſt* is the Head of the *Man*,
ſo *God* is the Head of *Chriſt*, as *Paul* declared: This is to be underſtood of
the *Man Chriſt*, or of *Chriſt as Man*; for it cannot be underſtood how God
is the Head of Chriſt as God, but as Man, in ſeeing Chriſt is our Head as
Man, as Man he floweth into us; that is to ſay, the Spirit and Life of him,
as he is Man, or the *Second Adam*, floweth into us, and is our Life.

'Nor is this to make *many Chriſts*, as ſome fooliſhly and ignorantly charge us; for as the Natural Life of Man, that hath the *Centre* in the Heart, and floweth into all the Members of the Body, is yet but one Life or Soul, even ſo the Life, or Spirit, or Soul of Chriſt, is but one, altho' it flow forth into all his Members, and in ſome ſort, into all Mankind, whereby they are all put into a Capacity, in a day or time of Viſitation, to become his Members.

'And thus, I hope, it may appear, how much more *we own Chriſt Jeſus*, not only as *God*, but as *Man*, and that both inwardly and outwardly; for, through the meaſure of the Life of *Jeſus Chriſt*, as Man made manifeſt in us, we have immediate Fellowſhip and Union with the *Man Chriſt Jeſus* alſo without us, who is Aſcended into the Heavens; even as in the Natural Body the remoteſt Members have Fellowſhip with the Heart and Head, through that one Natural Life, which is diffuſed through the whole Body, but dwelleth moſt fully in theſe principal Parts.

'Therefore all our Prayers and Breathings, and Cries, in the Spirit and Life of *Jeſus* in us, do immediately reach unto the *Man Jeſus* aſcended unto Glory, and he is touched with them, and moved and influenced thereby; yea, as the Apoſtle declared, *He is touched with the feeling of our Infirmities*, although now glorified in the Heavens; and by, and through the *Man Jeſus*, help doth come down unto us from the Father of Lights, and all our Refreſhments, Quicknings, Conſolations, and Renewings of Life and Strength, come unto us from God through Him, in whom we have Favour with God, in whom God is well pleaſed with us, in whom God is, and ever was, *Reconciling the World unto himſelf*, as *Paul* declared, in whom we Believe, as we do in God, as he himſelf hath taught us; *Ye believe in God* (ſaith he) *Believe alſo in me*, in whom Believing, 'we alſo call upon Him, even *Jeſus*, who, as concerning the Fleſh, was Crucified, who is God over all, Bleſſed for ever.

F I N I S.